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Al-Haj the Rev. F. R. Hakeem delivering the Eid-ul-Azha sermon in Lagos (Nigeria).

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بسم الله الرحمن الرحيم

A Prophet came into the world and the world accepted him not, but God shall accept him and establish his truth with mighty signs.

MUHAMMAD THE DELIVERER

(Speech by Khan Bahadur Maulvi Abul Hashem Khan Chaudhry on the occasion of the Prophet Day Celebration at Dacca.)

All praise is due to Allah, the Lord of the Worlds, the Kind, the Merciful, Master of the Day of Judgment. Thee alone do we worship and from Thee alone do we solicit help. Show us Thou the right path, the path of those on whom Thou hast showered Thy favours, not of those on whom Thy wrath has descended, nor of those who have gone astray. Amen!

Oh God! shower Thy mercies upon Muhammad and upon the followers of Muhammad, even as Thou showered Thy mercies upon Abraham and upon the followers of Abraham; verily Thou art the possessor of all praise and glory. Oh God! shower Thy bounties upon Muhammad and upon the followers of Muhammad, even as Thou showered Thy bounties upon Abraham and upon the followers of Abraham. Verily Thou art the possessor of praise and glory.

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The prayer which I have just recited and the benedictions I have just uttered are well known to every Muslim and form part of every *Namaz*. They are recognized to be the best form in which a prayer can be concluded and I have recited them on this occasion in order to invoke Divine help and blessings upon the functions of to-day. Gentlemen ! The function has a weight and importance which few popular functions can claim to possess. For, it aims at laying the foundation of a new transformation in the life of our people, a transformation which is the necessary condition of a new birth and a new efflorescence in our national life. The subject is, therefore, one which is not to be approached with a light heart through a mere intellectual interest but through an earnest striving of the whole being and for an adequate dealing with it. We stand in need of all the help which we can possibly secure.

Gentlemen ! Before I proceed to the subject-matter of my lecture I wish to speak a few words regarding the origin and object of these functions. You may remember that about the year 1922 there were in India several very regrettable cases of communal strife having their origin in the vilification of the Holy Prophet of Islam. Such vilification was most condemnable in itself, but the way in which the aggrieved party tried to redress its wrongs was more condemnable still. An old man, Pandit Sradhanand was murdered in cold blood and mutual hatred and animosity deepened in intensity and neither the leaders of the different communities, nor the Government knew how best to allay the feelings or to cure the sore. It was at this juncture that the Head of the Ahmadiyya Community came forward with his scheme of inter-communal amity lectures. These were held for the first time in the year 1928 and met with immediate success. Prominent leaders from all communities responded to the invitation with an alacrity and whole-heartedness which proved beyond all doubt that the country's heart was sound, that whatever a few mischief-mongers and malicious men

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might do to foment discord between the communities in order to serve their selfish ends, the real heart of India was still loyal to virtue, goodness and truth. Year after year these lectures have been held all over India and the result has been an unmistakable improvement in inter-communal relations. In Bengal particularly we are fortunate in having a people more tolerant than elsewhere of difference of religious views and in having the leaven given to religious thought during the last century of our history by such men as Raja Ram Mohan Ray, Acharya Keshab Chandar Sen, Maharishi Debendranath Tagore, Sri Ram Krishna Paramhansa, Swami Vivekananda, who served to widen the religious outlook of our people and to prepare them to acknowledge and admire what was good in other teachers and other communities. It is not certainly expected that these lectures will remove altogether all communal jealousy and strife. For, such jealousy and strife have most often their origin in material greed and scrambling for pelf. But the wounds caused by these are never so deep as those caused by injury to one's religious convictions, because such convictions form a part of our being and injury to them cannot but disturb the very foundation of our life. Nothing, therefore, can be more detestable than such a premeditated campaign of vituperation against the leaders and founders of different religions. Very recently the evil has again made its appearance in some of the other provinces of India with very lamentable consequences. Let us hope and pray that Bengal, with God's grace, will remain immune from the hateful malady and continue to serve as an example to the other provinces.

Muhammad (peace and blessings of God be on him) whose memory we are all assembled to-day to celebrate, lived, as we know, more than 1300 years ago in the distant land of Arabia, more than 1300 miles from our shores. Thirteen hundred years of time and thirteen hundred miles of space are indeed long distances which have turned many a fact into a mere fable and many a friend into a stranger. What then it is that makes us feel that he is always

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so near, that he is so real, that he plays such an intimate part in all concerns of our lives ? Is our interest in him like the interest of an archeologist and an antiquarian who discovers the relics of a long-forgotten city or citadel and is enriched in knowledge but the discovery helps him nothing to slove the immediate problems of his individual or national life or is it like the interest we feel in the piuture of a dear one long lost, that raises affectionate memories and warms our blood, but the picture speaks not and helps us not to solve the everyday problems of our present being ? No, Muhammad (peace be on him and the blessings of God) to us is a living power, ever present among us, who has always been directing us with his wise counsel and encouraging us by his perfect example. The world moves on, new problems confront us and some one must show us how to solve them. There is thus an ever-present need for teachers. Muhammad (peace be on him) supplies this need.

' Yet through the ages the increasing purpose runs,
And the thoughts of men are widened by the process of the suns. '

Man is a social organism. His history is the history of social evolution. The rudimentary society was the family or what we may call the patriarchal society. Then came the tribal and later on the national forms of social organization. Each of these forms had its own problems and required its own laws and institutions. We find, therefore, in history teachers who laid down institutions for the family, the patriarchal prophets. For illustration we may name Abraham (peace be on him). Then there were prophets who laid down institutions for the tribe. For example we may remember Moses (peace be on him) who was the prophet to the tribe of Israel. Then there were prophets to a nation. For illustration we may remember the institutions of Manu and the other prophets of Aryavarta, whose mission was to the Aryas. It was no slur to them that the non-Aryans

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were excluded from the scope of their teachings. In the Providential scheme of things the time had not yet come for such a comprehensive scheme. And when the time was rife and manhood had reached the threshold of a cosmopolitan social organization, God revealed a new dispensation intended for all mankind and sent his Prophet, the Seal of the Prophets, Muhammad, the praised one, (peace be on him), with a message for the world, without distinction of race or clime. " I am the last brick of the edifice of prophethood " said the Holy Prophet. " But make no distinction among the prophets. They are all from God. Whoever rejects one among them is a disbeliever in all. " The infant of yesterday is the child of to-day and the youth of to-morrow. You cannot reject the infant or the child to revere the youth. The same inner principle of life discovers itself through each of these forms, each in its own proper time. One God rules the world. Mankind sprang from one human family

(كان الناس أمة واحدة)

which had necessarily one religion. The family separated into tribes and scattered and peopled the globe. Religion became diversified. Each community had its own teachers who taught the same truth:—

(ولقد بعثنا فى كل أمة رسولا ان اعبدوا الله واجتنبوا الطاغوت)

" Worship God and eschew the idols." But forms differed according to circumstances and conditions of men and this mattered nothing so long as nations lived separate and there was so little of inter-communication. But then came followers who disfigured the original teachings, forgetting some and corrupting others and introducing innovations to suit their own degenerate customs and practices. From time to time God raised other prophets to reform the institutions, which had been corrupted and this process held on till in the course of the general evolution the time came for the replacement of the old order by a new based on wider foundations. Then came the World-Prophet. The principle continued to be the same

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" worship God and eschew the idols " and the step was taken to unify to a degree also the outward forms of religious institutions. For, humanity had come to a stage when they could start upon the unification of the race so that the cycle might be completed and mankind might end as they began in one united family.

This history of religious evolution has its parallel in the history of other social institutions. For, even so we find in the evolution of the political state, the first state began with the family and the tribe. Then developed the idea of nationality and lastly we find ourselves face to face with the ideal of an international or universal state.

Similarly in the history of the development of human speech, we find that language started from one common stock, separated into dialects and tongues and then began the tendency to unification, till now we are looking for a common language of all humanity. The same tendency we may perceive in the shape of our dress. This is another social creation and has been undergoing the same cycle of changes, *viz.*, from one to many and back again from many to one. A century or a couple of centuries ago there was more diversity in the dress of mankind than is the case at present. Now the European dress has been generally accepted not only in the whole of Europe and America, Australia and South Africa but also in the Near East and in the far off eastern lands of China and Japan.

Thus we find that the tendency to move in a cycle is common to all social institutions. And religion as pre-eminently a social institution must partake of this general characteristic. Now, we find the Prophet Muhammad (peace be on him) not only emphasising this characteristic but enjoining upon the believers the acceptance of all the Divine teachers, who were ever sent for the guidance of mankind. For, only by so doing could men unite in a common fraternity. It was not mere toleration of different

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religious systems, for toleration would often mean more indifference and apathy. Men could live and let live, walking their own several paths, unconcerned with what happened to others. That might be a good rule for strangers but not for the members of one family. And mankind had to grow to the sense of belonging to a common family. What was the concern of one had ultimately to be the concern of all. England and Japan could and did long walk their several paths of studied isolation, each indifferent to and unconscious of what happened to the other. But the process could not go on for ever. They had to meet in their forward march, for the world has been fore-shortened and now each has to be acutely alive to what happened to the other. Muhammad (peace be on him) was therefore not content with teaching that

(وان من امة الا خلا فيها نذير)

to every people had been sent their prophet. But he proclaimed the divine command: "O ye prophets! This religion of yours is one common religion and I am your Lord, therefore, be careful of your duty to Me."

(وان هذه امتكم امة واحدة وانا ربكم فاتقون)

He taught that he was no new-fangled prophet

(ما كنت بدعاً من الرسل)

and referring to the prophets who had gone before, he announced the divine command: "These are they, whom Allah had guided, therefore, follow their guidance."

(اولئك الذين هدى الله فبهداهم اقتده)

Regarding his own religion, he describes it in the words of God: "Is it then other than Allah's religion that they (disbelievers) seek to follow and to him submits whoever is in the heavens and the earth willingly or unwillingly and to Him shall they be returned." "Say: We believe in Allah and in that which has been revealed to us and in that which was revealed to Abraham and Ishmael and Issac and Jacob

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and the tribes, and in that which was given to Moses and Jesus, and in that which was given to all the prophets from their Lord; we do not make any distinction between any of them and to Him do we submit. And whoever desires a religion other than Islam, it shall not be accepted of him and in the hereafter he shall be among the losers."

(افغير دين الله يبغون وله اسلم من في السماوات والارض طوعاً وكرهاً واليه يرجعون. قولوا آمنا بالله وما انزل الينا وما انزل الى ابراهيم واسماعيل واسحاق ويعقوب والاسباط وما اوتى موسى وعيسى وما اوتي النبيون من ربهم. لانفرق بين احد منهم. ونحن له مسلمون. ومن يبتغ غير الاسلام ديناً فلن يقبل منه. وهو في الاخرة من الخاسرين.)

No partisanship in religion he would countenance. Regarding himself he says in the words of God " Say: Nay! we follow the religion of Abraham, the upright one".

(قل بل ملة ابراهيم حنيفاً)

And what was the religion of Abraham? "When the Lord said to him, submit, he said: I submit myself to the Lord of the worlds."

(اذقال له ربه اسلم. قال اسلمت لرب العالمين)

Such is the universal, cosmopolitan faith, to which he summons mankind. " This is my faith, the right one, therefore follow it and follow not other ways, for they will lead you away from God's way; this He has enjoined you so that you may be saved."

(وان هذا صراطي مستقيماً فاتبعوه ولا تتبعوا السبل فتفرق بكم عن سبيله. ذالكم وصاكم به لعلكم تتقون.)

And as for the rewards, he says; again in the words of God: "Say: If you love God, then follow me, God will love you and forgive you your faults and God is forgiving, Merciful."

(قل ان كنتم تحبون الله فاتبعوني يحببكم الله ويغفر لكم ذنوبكم والله غفور رحيم.

The rise and fall of nations are in the hands of God. "His is the kingdom of the heavens and the earth; He gives life and causes death; and He has power over all things."

(له ملك السماوات والارض يحي ويميت وهو على كل شيء قدير)

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Here is a glad message to fallen nations "Know that Allah will give life to the earth after its death ; indeed we have made the communication clear to you that you may understand."

(اعلموا ان اللہ یحی الارض بعد موتہا۔ قد بینا لکم الایات لعلکم تعقلون۔)

Islam does not leave its followers with mere promises of success in the hereafter. It promises success in this life as an earnest of yet greater success to come in the other world. It promises to a people down-trodden and demoralized sovereignty and leadership in this life. In the words of the Holy Quoran: "God desired to bestow a favour upon those who were deemed weak in the land and to make them leaders of people and to make them the heirs to the kingdom".

(ونرید ان نمن علی الذین استضعفوا فی الارض ونجعلهم ائمة ونجعلهم الوارثین۔)

The Holy Prophet promises eminence to those, who will follow his teachings : In the words of the Holy Quran he says : "And most surely it is an eminence to you and to your people."

(وانه لذکرلک ولقومک)

Here are words which are sure to hearten a people who are athirst for national renaissance. Nor are they empty promises. They have proved their truth in the past. Arabia with its ignorance, superstitions, gross immorality and internecine quarrels was at one time in a worse predicament than the present-day India. But it believed in the promises and accepted the Teacher ; and lo ! the desert blossomed and the most degraded of people became the leaders of the world. There is no reason why the same thing should not happen in the case of our country. There is no change in the working of God.

(لاتجد لسنت اللہ تبدیلا)

Cheerful promises indeed for our countrymen ! But where is the programme, which will give us confidence in their fulfilment ?

In the forefront of the Holy Prophet's programme is his call to us to believe in the central truth ; "Your

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God is one God, there is no God but He."

(وإلٰهكم إله واحد لا إله إلا هو)

A real, living faith in the central truth concentrates our powers, saves us from all distraction and dissipation of energy and makes us irresistable in all our efforts. Which of the two parties, asks the Holy Quran—the believers in one God and the believers in many is surer of security? Those who believe in one God and mix not up their faith with belief in other Gods, these are they that shall have safety and they are those who go aright". Having one God as our common Creator we are all equals in the sight of God.

The next plank is that all men are brothers having descended from the same common parents.

(خلقكم من نفس واحدة)

and that the pride of birth and ancestry are all vain. There is no caste among men save the caste of merit which consists in piety.

(ان اكرمكم عند الله اتقاكم)

The authors of the French Revolution made much of their doctrines of fraternity and equality. The Holy Prophet declared them long ago as the Magna Charta of every true believer.

The third plank is that there is no priest, no intermediary between God and man. " Call to me, says God, and I will answer your call."

(ادعونى استجب لكم)

Elsewhere the Holy Quran says: " When my servants ask you concerning Me, say, I am near. I answer the call of the supplicant when he supplicates."

(اذا سالك عبادي عنى فانى قريب اجيب دعوة الداع اذا دعان)

That is the charter of rights offered by Islam. Every human being has direct access to his Maker. The Holy Prophet was never a protagonist of unchartered freedom. Perfect human freedom, he taught, consisted in absolute submission to the will of God—at-one-ment—Islam. As for any intermediary

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between man and God the Holy Prophet teaches " Oh ye who believe ! you are responsible for your souls "

(يايها الذين آمنوا عليكم انفسكم)

And elsewhere " No bearer of burden will bear the burden of another "

(لا تزر وازرة وزر أخرى)

I have already said how the Holy Prophet enjoins upon his followers not only to recognise the truth of all the prophets but also to accept their teachings. Whoever discriminates between them and would accept some and reject others, is not of his followers. This doctrine furnishes the only foundation of a universal religion and lays the axe at the root of all communal bitterness. The true followers of all the prophets form one common people and one God is their Lord.

(ان هذه أمتكم امة واحدة وانا ربكم فاعبدون)

Would not such teaching really weld us all Indians into one united people ?

From the above teachings follow certain corollaries which are appropriate to the present conditions in our country. The Holy Prophet teaches " And do not abuse the idols, those whom they pray to besides Allah, lest in the excess of heat they should abuse Allah out of ignorance.

(ولا تسبوا الذين يدعون من دون الله فيسبوا الله عدواً بغير علم)

Every one will appreciate the value of such a teaching in the face of the vilification of the teachers and leaders of different religions, which has become the practice with some of our ignorant countrymen and which has created such a poisonous atmosphere in the land. The effect of such a campaign I need not dilate upon. It makes union impossible and unless it can be checked and suppressed all hope of India's regeneration is futile and vain.

Another teaching of the Holy Prophet is that temples, synagogues, churches and mosques are to receive equal protection. This is one of the recognized

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objects of Islamic religious wars.

(ولولا دفع الله الناس بعضهم ببعض لهدمت صوامع وبيع وصلوات ومساجد يذكر فيها اسم الله كثيرا-)

During recent years we have heard much of the desecration of temples and mosques and consequent riots and murders. Islam enjoins equal protection to both and had its injunctions only been followed by our countrymen many of our communal troubles would have long been a thing of the past.

But, asked one of my friends, what assurance there is of the continued purity of the teachings, where is the living exemplar? For, said he, religion is a human institution and all human institutions are liable to decay. Prophets there have been and systems, all good and pure in their origin, but in the hands of their followers they have been corrupted and polluted and changed into something far different from what they originally were. Accepting that the Holy Prophet completed the edifice of human religion, accepting that the system he propounded offered the best solution of our country's problems, what assurance there is that the edifice has stood unaffected by the passage of time or that the teachings have not been corrupted through the influence of his followers. A very pertinent inquiry and I hastened to inform him that the Holy Prophet (peace be on him) himself was fully aware of this liability of all religious systems to change and decay and has mentioned the necessary safeguard in the case of his system in the words of the Holy Quran: " God has promised to those of you who believe and do good deeds that He will raise from among them " Khalifas " in the earth as He made "Khalifas" before them and that He will most certainly establish for them their religion which He has chosen for them ".

(وعد الله الذين آمنوا منكم وعملوا الصالحات ليستخلفنهم في الارض كما استخلف الذين من قبلهم وليمكنن لهم دينهم الذي ارتضى لهم)

And further, that surely Allah will raise from among his followers in the beginning of every century

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one who shall reform their religion. Thus will the purity of the religion be maintained and thus will a continous succession of exemplars hold up the ideal of true religion before mankind. And it is a matter of history that such " Khalifas " have appeared in the past centuries both in India and in the countries beyond, reforming what went wrong in the religion, removing accretions and re-establishing the original purity of the faith, which God has chosen for mankind. The Ahmadiyya Movement claims to be such a reformed faith and its founder, Mirza Ghulam Ahmad, (peace be on him) to be one of such Khalifas. It is a matter of joy for us Indians that he was born in India and his advent is a sure promise that the dark days of India are past and that a bright dawn awaits her in future years.

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WHAT AHMADIYYA MOVEMENT STANDS FOR

(By Mr. A. N. Sen, Bar.- at-Law, District and Sessions Judge, Dacca.)

Hazrat Mirza Ghulam Ahmad (1836—1908) of Qadian Punjab founded his Movement in March 1889, 45 years ago. This Movement has spread far and wide and his followers are found in most parts of the world. They are nearly 1,000,000. That number is regularly increasing.

The entire philosophy and religious teachings of the Movement are derived from the Quran. This does not mean that Hazrat Ahmad has not read other scriptures. He has done so, but his standpoint is that the Quran contains all that is necessary for salvation and that all the spiritual needs of mankind can be satisfied by the Quran alone The treasures of the Quran are inexhaustible according to him. A superficial reading of his works may create an impression in the minds of a non-Muslim that the Founder of the Ahmadiyya Movement is a narrow sectarian or a fanatic. But a closer study of him shows that this is not so. True, he believed that the Quran was all-sufficing, but he did not scorn other religions or say that they were bad. He says in express terms that the *avatars* or founders of other religions were God-inspired prophets. He recognizes that these Prophets proclaimed doctrines which were necessary for the spiritual uplift of the particular people amongst whom they were sent at the particular epoch. True, he states that the Quran contains all the accumulated philosophy of the past that anticipates the religious teachings of the future and that it is the completest code of spiritual laws. Those of us who are not Mussalmans are unable to accept this view, but those of us who have studied his life and teachings cannot but admire and bow down in reverence to this great religious teacher for his undaunted struggle against those forces which have clouded the pristine purity of Religion by senseless and pernicious customs and superstitious practices. He did not content himself with

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exposing the malpractices which exist in religions other than his own, as is customary with many types of religious missionaries ; he also exposed the evils that had grown round Islam—his own religion – and valiantly fought to remove them. Thus he was not a fanatic in the sense in which the word is properly understood, *i.e.*, he was not a man who was blind to the faults which had grown around the practice of his own religion and who only saw the evils of other religions. His aim was to purge the world of superstitions and the evil and the cruel practices followed in the name of religion. It matters little whether or not we agree with him in his view that the Quran alone contains all that is necessary for human salvation. His heart was big and his sympathies wide. He saw the beauties of all religions and his endeavour was to unite all in pursuit of religious truth and salvation.

A Muslim of Muslims, his great desire was to obliterate all discord between Hindus and Musalmans. His life and teachings showed that to be a good Muslim it was not necessary to be antagonistic to the Hindus or *vice versa*. He exposed mercilessly certain evil customs which were practised in the name of religion by the Hindus but he did not decry Hinduism, nor did he hesitate to point out that these practices were not sanctioned by the ancient Hindu Sastras.

This is the attitude of mind which we Indians must cultivate if we want to be a nation in the true sense of the word. We must understand and respect the different religions which prevail in our country. We must not fall into the error of identifying certain bad customs which may be found to be practised by a community, with the religion of that community. Let each community set its own house in order first before criticizing others. Let us not keep aloof from one another but let us help one another in removing the evils which hamper our progress to salvation without unduly interfering with one another's religious beliefs.

One of the chief aims of the Ahmadiyya Movement is

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inter-communal amity. The present Leader of the Ahmadiyya Community recognized years ago that without this there could be no progress. This truth is forcibly brought home to us now when we are on the threshold of a great change in our political life.

To separate communities or antogonize them in the name of religion is perhaps the greatest sin against God Those who do it are not religious men even though they may style themselves *Swamies*, *Pirs* or *Maulanas*. They are religious charlatans, who debase and prostitute the purest of human emotions to advance their selfish ends. If one were to think calmly, one cannot but realize that religion, however diverse it may be, can never separate, it can only unite. Let us take a truly religious Hindu and a really devout Mussalman. Do their respective religions really create any conflict of interests between them. I can see none. There may be a conflict of interests between a land-holder and a tenant or between a capitalist and a labourer but the conflict between these classes is not due to religion. The Hindu Maharaja or the Kabuli money-lender have a community of interest, the Hindu and the Mohamedan workers have also a community of interest. The Zamindar, be he Hindu or Mussalman will try to promote the interests of his class while the Hindu and Muslim labourers will make a joint endeavour to help their position. The rapacious money-lender or the oppressive landlord is rapacious and oppressive whether he is a Hindu or a Moslem and he does not discriminate between his Hindu or Moslem victims, so also the turbulent rajah or the dishonest debtor will harass his victim irrespective of whether he is a Hindu or a Moslem. I can understand a cleavage between the different positions of society which is based on a conflict of interests. I cannot understand a cleavage which is based on religion. Religion is a precious possession whose value is increased and not diminished by the increase in number of persons who share in it and enjoy it. In this it fundamentally differs from temporal possessions. Earthly goods we want to keep to ourselves, religion we want to share with others. How can religion create disunion ? A pious Mussalman or a good Hindu who has realized the truth and

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beauty of his religion will always be eager to share his joy with all. His desire will be to bring happiness into the lives of others by imparting to them the truths which he has realized. He will not guard his precious treasure from others, on the contrary he will distribute it and call upon all to enjoy it. The store-house of all religions is stocked with treasures, but the gates are not closed, they are wide open for all to enter and enjoy, for these treasures are inexhaustible unlike the evanescent treasures of temporal things. There is no struggle between the 'haves' and the 'have-nots' in the sphere of religion. Let us remember this and once for all get rid of this senseless and artificial struggle on communal lines.

Enmity which is called into existence in the name of religion is all the more dangerous because it is baseless. If a quarrel is based on a real cause of difference there is a reasonable hope of the quarrel being settled by removing the cause. But the strife which is engendered in the name of religion is difficult to terminate. Let us therefore not dwell upon and exaggerate the differences in the religions of this country but direct our attention to the essential unity of all religions.

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DIVINE LIGHT

BY Mr. ABDULLAH R. SCOTT.

The Light Divine is a term commonly known to mankind, but how many can tell us what this Light really is? What proof is there that it actually exists at all?

How many thousands of souls try to find this elusive illumination and the Luminary from which it emanates; has any of them succeeded? No doubt we are told in the Christian scriptures that so many prophets and saints were recipients of this rare gift, but those scriptures have come down to us through several hundreds of years. Therefore we cannot vouch for the authenticity of these events unless we have something more lucid and conclusive to convince the present-day generation that Divine Light is a reality and not a myth.

When we use the word 'Light', our thoughts naturally turn to various luminaries such as the sun, moon, stars, electric lights, a flame, etc. We have not the slightest doubt of their existence because we both feel and see the effect of their illumination through our physical senses, but have we the same certainty of knowledge regarding the Divine Light? Most people, I am sorry to say, will reply to this in the negative.

The failure, on the part of the seekers of truth, to find the Hidden Ray, is due mostly to petty sectarian prejudice, narrow-mindedness, and bigotry which keeps them groping in darkness. If people would only try to realize religion in its broadest sense, they would find no difficulty in discovering the jewel which they seek, *i.e.*, Divine Light.

The Almighty God, undoubtedly, confers this Light upon His Divine Messengers and then, just as a mirror reflects

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the sun's rays, so also is the Divine Light reflected upon the sincere followers of that Messenger.

This statement is not only based on the evidence contained in the Holy Word of God, but it has actually been demonstrated to us in these modern times through the holy person of Hazrat Ahmed of Qadian (peace be on him). He declared to the world that the Almighty God had chosen him as the Promised Messiah and Mahdi at a time when the world was plunged in the darkness of irreligiousness and when the seekers of truth had despaired of ever finding their goal. It was then that the rays of the Light Divine pierced the gloom and dispelled all doubts and misgivings.

But, you may say, this does not explain the nature of the Divine Light.

Briefly, it is simply the Almighty God manifesting Himself through His Powers and Attributes and thus enabling man to see Him with the eyes of reason.

Hazrat Ahmad (peace be on him) manifested each attribute of the Almighty God in his own person and through him, all sincere followers have been brought closer to their Creator. Consequently the Divine Light has penetrated their souls and they have become so convinced of the existence of the Almighty, that no power on earth can compel them to believe otherwise. They are ready to sacrifice all that is near and dear to them, even life itself, for the sake of this wonderful love which the Divine Light has generated within them.

The wordly-minded and the bigots will probably scoff at this because they lack that purity of spirit and denial of self, which is most essential, to enable them to reach this stage.

The Holy Prophet Mohammed (peace and blessings of God be on him) says: "Develop in you such qualities as are akin to the attributes of Allah," and, "Allah saith, 'O

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man only follow thou my laws and thou shalt become like unto me and then say ' Be' and behold, 'it is'."

According to Islam, unless we exert all our ability in the path of God, we can never hope to reach that most coveted goal. Mr. Thomas Carlyle, the greatest English writer of the 19th century, says: "Islam means in its way denial of self, annihilation of self. This is yet the highest wisdom that Heaven has revealed to our earth."

Those desirous of learning more about this subject would be immensely benefited by reading "The Teachings of Islam" by Hazrat Mirza Ghulam Ahmed and "Ahmadiyyat or The True Islam" by Hazrat Mirza Bashir-ud-din Mahmud Ahmed, the greatest authorities on Islam of the present day.

"What are we great or lowly?
Creatures of a day!
Man's but a phantom dream. Yet
in the gracious ray
Poured from on high, his life
puts joy and glory on."

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ABDUL QAYYUM'S CASE AND ITS MORAL.

[By Mr. A. M. Rau, B.A. (Cantab.)]

Professor Gulshan Rai, in some articles purporting to be from a National Liberal standpoint has recently been accusing Muslim Leaders and the Muslim Community generally of what he called "The Pakistan Mentality", by which apparently he means religious fanaticism. He accuses Muslim leaders of lionising murderers and of extenuating such crimes as the killing by Abdul Qayyum of Nathu Ram. It ought not to be necessary to point out that no responsible Muslim leader has ever justified assassination, whatever its motives may have been. Islam indeed expressly condemns assassination, whether from religious or political motives, and every political leader of the Muslim Community, as well as the religious heads have joined in deploring crimes of the kind referred to. To say, however, that assassination from religious motives is wrong morally and of course legally, is not to accept the position that murders of this kind are of the same type as murders whose object is lust or greed or anger, or the satisfaction of a private vendetta.

In view of the fact that crimes such as those of Abdul Qayyum and Muhammad Siddiq are becoming increasingly common it is desirable and in fact necessary to examine the motives of these crimes, and the conditions attending them, in order that something may be done to prevent such occurrences in future. We have said that murders from religious motives come within an entirely different category to crimes committed for purely personal motives. Without in any way justifying the action of men, who moved by indignation at insults to their religion or to the founders of their religion, desperately resolve to take the law into their own hands, it cannot be denied that this type of killer is different from, for example, the sadist murderer who kills from lust, or the brutal dacoit who kills his victim in order to rob him. The great sympathy for Abdul Qayyum and Mohammad Siddiq which was felt and manifested by thousands of Muslims all over India had its origin not in any general approval of the act they had committed, but in an appreciation of the fact that these men had sinned from what they believed to be an excess of virtue and that they had been

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led to take the law into their own hands, not from base personal motives but from deep religious feelings, from their love of the Founder of their religion and their indignation at insults offered to his sacred person. The deep public feeling aroused by the execution of these men was due to the fact that they were not in the ordinary sense criminals but were considered to be men of deeply religious temperament, misguided no doubt, but still sincere and altruistic.

The fact that such youngmen of religious temperament could be led to commit such grave offences against the law makes it necessary to analyse very clearly what could have been their motives and what was the provocation that led them to take the law into their own hands and constitute themselves at once judge, jury and execution. The gross insults to their religion which had been published wrought up their feelings to such a height that they were prepared to give their lives to avenge insults to their religion. It does not seem fair to Muslims that criminals of this type should receive the same punishment as that given to the brutal thug or sadist. For this reason there has been a general feeling that the prerogative of mercy should have been excercised in their favour and that the Criminal Law should be so amended as to substitute transportation for life or some lesser punishment for the capital punishment in such cases, and there is a strong movement in favour of an amendment of the law in this direction.

But what is much more important than this is to prevent the giving of such provocation to religious-minded men by insults to their religion, so as to cause them to sacrifice their own lives to vindicate the honour of their religion. The only way obviously in which provocation of the kind we are referring to can be prevented from occuring is by tightening up the law in regard to blasphemy, sacrilege, and the vilification of sacred personalities, to whatever religion they may belong. Obviously the provisions of the Criminal Law as it stands at present are insufficient to do this. During the last few years there have been a number of instances where blasphemers and sacrilegious writings against religion and the founders of religions have led to the killing of the blasphemers,

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the executions of the killers and, in some cases to grave riots, with further resultant loss of life. If this waste of life is to be avoided, it is necessary that the publication of blasphemous and sacrilegious libels should be prevented by attaching the severest penalties to such publications.

It is worthwhile to point out that Hazrat Ghulam Ahmad, the Founder of the Ahmadiyya Movement long ago perceived the necessity of some such check being placed on the publication of blasphemous and sacrilegious libles, and during his lifetime he made strong representations to the Government in the matter. The present Head of the Ahmadiyya Community, Hazrat Mirza Bashir-ud-Din Mahmood Ahmad, has taken a similar view and has also stressed the need for such legislation, which it is to be hoped will now urgently engage the attention of the Government and of our representatives in the Central Legislature. The matter concerns not Muslims only but men of all religions and communities who respect religion and wish to preserve harmonious relations between members of the different communities.

The Ahmadiyya leaders have dealt with this matter not only in its negative aspect, that of prevention by legislation but also in a direct and constructive manner. Believing as they do that respect for one another's religion can only come from mutual understanding, the Ahmadies have endeavoured to bring the followers of different religions together on a common platform so that they might learn from it something of the truth of each other's religion and respect for the sacred personalities of all religions. The Prophet Day Movement was initiated and organized largely with this object and it has done much to make the different communities in India understand something of each of their different beliefs, and thus to make them more tolerant of each other. Islam, indeed, not only teaches but insists on respect for the founders of all religions, all of whom it regards as God's Prophets and His Messengers, and we believe that when this could better be understood by the followers of other religions, there will be less intolerance, and less danger of provocation of other people's religious feelings by blasphemous and sacrilegious writings.

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POINTS OF INTEREST IN PROPHET MUHAMMAD'S CAREER

(By Nina A. Stauffer, America)

Religion has been a vital factor in the lives of all races, and a potent force in the construction of all civilizations. Science has discovered some form of worship among even the most primitive tribes of people. Asia has not only been the cradle of the world's earliest known civilizations, but it has also fostered the three greatest religions of the modern world, namely, Judaism, Christianity and Islam.

Muhammad brought his message to the Arabs when the country was steeped in vice and lawlessness. He was stoned, maligned and forced to flee for his life, yet he never faltered in his purpose. During his lifetime, many of his enemies and his scoffing countryman urged him to perform some miracle, or to gratify his unbelieving generation with a sign, but he declared that his greatest sign and his greatest miracle was the Quran.

Many of his critics maintained that the Quran was not an inspired book, but that Muhammad had written it during the time that he was fasting and praying in seclusion, but according to the Muslim belief, it is literally a revealed book of God.

However, the Arabian Prophet continued to obtain followers, wherever he spread his message. Sometimes it was necessary for him to take up the sword in order to protect himself from his enemies, yet he continued to purge Arabia, both morally and spiritually in accordance with the teachings of the Quran. He abolished drinking and gambling, for the true Muslims are forbidden to indulge in such pernicious vices.

Muhammad was often subjected to severe criticism, because he had no group of ascetics similar to that of the

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Christian monks, but he constantly asserted that the Muslim life was the married life and that the Quran did not sanction a life of celibacy. Except during the month of Ramadhan, he also forbade continuous fasting which causes the body to deteriorate for he maintained that one could do God's work better if he were in good health.

His greatest single work, perhaps, was the elevation of womanhood. Women were little better than slaves before the advent of Muhammad. They could be sold, traded, or beaten at will. They were not permitted to own property or to raise their voices in protest to that of their masters but the Prophet gave them a new life and a new freedom.

Popular conceptions in the West about the Muslim women are absolutely baseless, for instance, that Muhammad taught or that Muslims believe that women have no souls, or that there are no women in Paradise. In the Quran, no distinction is made between the religious obligations which are incumbent upon women and those prescribed for men.

It must be remembered that the laws which the Prophet made for the women were not only far in advance of the rights which the Western women enjoyed during the same period of history, but a thorough and unbiased contrast reveals that the rights of the Muslim women are in advance of those enjoyed by the modern western women.

The Prophet gave the women the right of inheritance, the right to enjoy the pilgrimage to Mecca, and he urged women as well as men to study the religious sciences, and there have been many women who have not only been known for their great knowledge of the different branches of science, but their signatures were actually sought on the diplomas of some of the best known scholars.

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NECESSITY OF MARRIAGE

By an Ahmadi

A free-thinker, when he sees the animal world, finds that animals freely intermingle and there are no restrictions in the matter of sexual connections among them. He naturally begins to doubt the necessity of marriage as he finds it against the natural law working in the animal life. He wishes that human beings should also get rid of all these fetters of marriage by which a man and a woman are almost inseparably connected with each other.

If he is right in thinking that marriage is against natural law, we should no longer have any marriage connections, for a man suffers if he goes against natural laws which have been made by God who is All-knowing and All-wise.

To say that our ancestors have been marrying and they were wise and hence marriage must be based on reason, does not satisfy us. For, they were human beings like us, and as we commit mistakes, they were also not free from errors. They used to bow down before trees, snakes, idols, the sun, the moon, etc, and to-day we know that they were clearly in the wrong. Similarly, diseases which were declared as incurable by our ancestors, are now being effectively treated and cured. Therefore, the actions or practices of our forefathers are no safe guide for us.

The Law of Free Love not Applicable to Mankind

But the law of free love is not applicable to mankind. It is found working only in irrational beings. Had this law been working in all the rational beings of which we are aware, we could have inferred inductively that this law probably also applies to human beings, and that they are harming themselves by going against it. Since the law of free love governs only the irrational beings it is not binding on man who is a rational being. There are many laws prevailing in the animal life which we do not follow. If we are bound to follow every law which prevails in the animal world, we should also follow the law of "might is right" which is prevalent therein. Animals take

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away things from other animals by force, but such actions will be condemned if done by men. Why? Because man is a rational being. Similarly, promiscuous sexual relations though allowed in the animal world, are not permissible among mankind.

The reason why all the laws which govern animal life are not applicable to us is, that animals follow their instincts, and they are not endowed with the reasoning faculty, or the power of free thinking, or thinking in abstract terms. They do a thing because they feel inclined to do it, and not because they think it right to do that thing But man, on the other hand, is endowed with the reasoning faculty. He does not follow his instincts blindly, but thinks out if at a particular moment to follow an instinct will be advisable or not. What harms him or others is not a proper thing to do, as he feels for his fellow-beings. He avoids to do an action which will harm anybody, and curtails his freedom of action to that extent. He likes what is useful for him or for others, and he looks upon that action as proper or good which is such. He follows his instincts at a particular moment only when he thinks that to follow a particular instinct at that moment is proper. Hence man being a moral being is not bound by the laws which govern the animals that blindly follow their instincts.

Promiscuity against Nature and Public Weal

I have shown so far that the law of free love is not necessarily applicable to human beings. Now I will show that not only it is not desirable that men should be governed by this law but also that no kind of even limited promiscuous sexual relations can be allowed to human beings for the following reasons :—

Among dogs we see a horrible result of free love. They terribly fight with one another and try to kill their enemies. If men are allowed promiscuous sexual relations, the mischief that will follow can hardly be imagined. There will be an unprecedented bloodshed on the face of the earth, men will try to put an end to the lives of their rivals by all sorts of cunning and bloody weapons The lives of women also will not be safe. A man wishes to have conjugal connections with a woman but she is not willing or hates him. This will result either in rape or in the death of the woman. Hence promiscuous sexual relations are against public tranquility and peace.

Human nature is endowed with a sense of jealousy, hence a man cannot bear that his beloved should love any other rival,

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But free love unreasonably allows it. Therefore free love, being against human nature, is not a desirable thing.

It may be said that jealousy is only an instinct in human nature, and we should suppress it as we suppress other instincts when reason demands their suppression. It is true, we being rational beings are governed by reason and not by instincts. But we suppress our instincts only when we think it reasonable to suppress them, *i.e.*, when by such suppression we save ourselves or those whom we love from some harm, or when from such suppression we or those whom we love derive some benefit. But by suppressing the instinct of jealousy in the matter of free love we shall not only harm ourselves but our beloved spouse as well. If we don't get up and fight with our enemies, we shall be deprived of the society of our friend by force This is only an instance of the harm that will be done to us by suppression of jealousy. Hence reason demands that we should follow our instinct of jealousy in the case of free love, and consequently, free love, being against jealousy, is against nature.

Promiscuous Sexual Relations against Lasting Love

Promiscuous sexual relations do not allow a lasting love to develop between a man and a woman. A man is seen to-day with one woman, to-morrow he severs his connection with her and is seen with another woman, the day after to-morrow he deserts her also and follows a third woman, for a new thing is attractive but loses its charm when we become familiar with it. Hence he cannot have a lasting connection or love with any woman and *vice versa*, as he or she is free to choose new companions.

Love is true happiness, and, since nobody wishes to put an end to his happiness, true love is ever-lasting, and hence it is not tobe confused with that short-lived attraction which is merely based on transitory carnal passions. Love knows no promiscuous sexual relations. A woman loving a man will never part company with him nor allow him to part company with her and *vice versa*, for love cannot bear separation. A loving pair is always against all thoughts of promiscuous relations for the following reasons :—

(*i*) They cannot derive any benefit from it, as their love checks them from having sexual connections with others.

(*ii*) They do not like that any other person should interfere in their love, but such interference is unavoidable if promiscuous sexual relations are allowed.

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(*iii*) The man fears that other men will harm his loving female companion by using force and the woman fears that her enemies will kill her beloved one who will try to save her from their cruel clutches.

It may be said that the fear mentioned in (*iii*) above is only an imaginary one for the long arm of law will not allow the use of force in the matter of sexual relations. But it is not clear why the law will not allow the use of such force. In the animal world we notice the law of free love permits the use of force for the satisfaction of the fleshy appetities. If that law is also applicable to human beings, the use of force in sexual relations will also be lawful, and a just Government cannot prevent the public from doing a lawful deed. If the use of force cannot be allowed to human beings for the satisfaction of their carnal appetites, it follows that the law of free love which governs the animal life is inapplicable to human race In limited promiscuous sexual relation as distinguished from free animal love the Government can, however, check this mischief of the use of the force to some extent but not completely, as there will be numerous chances of doing this mischief in such a life.

If promiscuous sexual relations are allowed, we can have no life-long sympathetic and confidential friend. We disclose our secret to that person alone about whom we either know that he will not disclose it to anybody, as he himself will suffer a heavy loss if the secret is disclosed, or know that he loves us so warmly and sincerely that he will not disclose the secret, as its disclosure will unfavourably affect us. In a life of indiscriminate connections we cannot be sure of the love of our companion that it will be a lasting one, for even among beloved ones sometimes a dispute arises and when they are once angry with each other, they will at once try to find out other companions for themselves in a life of free love. Again in such a life a man and a woman can have no permanent common interests. To-day a man loves one woman, to-morrow another and the day after to-morrow a third one. The same holds good in the case of a woman. Hence the disclosure of the secrets of one party will not unfavourably affect the other party. A man and a woman can have common interests only when they enter into a contract that they will live together lovingly and faithfully for ever. But this contract is only the contract of marriage. Hence without marriage we can can have no life-long confidential and loving companion.

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In a life of promiscuous sexual relations a man cannot definitely say whether the son considered to be his is really his, nor can a son definitely say who his father is Hence in promiscuous relationships human beings cannot enjoy the bliss of parental or filial love. Similarly, they are deprived of the secure conjugal love, as a man and a woman cannot have permanent connections in a life of free love. Now love is true happiness, and the above kinds of love are second to maternal love only. Hence, by promiscuous relations we are deprived of some of the best kinds of love or happiness in our life.

By marriage numerous valuable relations are created and a large number of true and life-long friends (*i. e.*, relatives-in-law) come into being who help the married couple in times of need. But promiscuous sexual relations deprive us of the friendship of such friends.

Woman is physically weak. Sometimes she is suffering from menses, sometimes it is difficult for her to move about as she is pregnant; sometimes she is confined to bed owing to pains of childbirth. Hence she is by nature in need of a man who should sustain her and her children. But this is not possible unless the man sincerly loves the woman, is ready to sacrifice his all for her sake, and fears the very idea of ever separating himself from her. Such a man cannot be found in the world of promiscuos sexual relations. Mere acquaintances will not help a woman out of her difficulties, for to bear such a heavy burden of a woman it is necessary that the man bearing the burden should love the woman with all his heart, and his interests should be inseparably bound with her interests. This is possible only if he marries her.

To err is human. Our judgments can be wrong. But the judgment of God Who is perfect and free from all defects or imperfections cannot be wrong. He has been speaking to His chosen ones in all ages in various countries and revealing to them what is right and what is wrong. All the revealed books unanimously declare that promiscuous sexual relations are a fruitful source of mischief and disturbance and hence cannot be allowed.

This argument has no force for those who do not believe in God. In order to make them appreciate its force we have first to prove two points (*i*) the existence of God and (*ii*) that He speaks to His chosen ones though He has no tongue, etc., as

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He sees without having eyes or hears without having ears. But it is perhaps out of place to prove these points here.

It will be obvious from the above arguments that the law of free love is not applicable to human beings, that even limited promiscuous sexual relations cannot be allowed to mankind, as these make human life painful, and devoid of the bliss of love which is the outcome of married life, and that consequently married life is to be preferred to that of promiscuous sexual relations.

Another Aspect of the Question.

There is another aspect of the question. Some hold that those persons only should marry who fear that they will fall into evil ways without marriage, but those who can control their passions should not marry. They think that single life is a virtue whereas married life, if not an evil, is not a good thing.

But this is wrong. To lead an unmarried life is not a virtuous action. It is a characteristic of a good deed that the world improves by doing it, *e.g.*, serving one's parents or helping the needy is a good deed and the world grows better by doing these virtuous acts. If all human beings begin to lead an unmarried life, human race will be extinct in no time.

We do instruct everybody to do good deeds but since we cannot say to every human being to lead a bachelor's life, it is, therefore, clear that unmarried life is not a virtue.

Disadvantages of a Bachelor's Life.

Man is endowed with various faculties. The proper use of all these is essential for the perfection of man as nature has not provided anything in vain. Now sexual appetite is one of these faculties. Its proper use is therefore necessary for human perfection. In other words, without a married life no one can be a perfect man. For one of the aspects of human perfection is that a man should love God and God alone. His love for other things should be based on his love for God, *i.e*, he should love others not for their own sake but because God loves them or has commanded him to love them. In order to prove that a man is perfect it is necessary (*i*) that he should have all sorts of worldly connections and especially the greatest obstacle in the way of God, *viz.*, wife and children; (*ii*) that he should overcome all these obstacles and love God as if there were no worldly attachments for him. A person having no wife or children cannot claim to be perfect, for it cannot be said with certainty, that such a person loves

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God to such an extent, that even if he marries he will still be loving God with all his heart and with all his soul, and that by marriage connections he will not swerve an inch from the path of righteousness. The most that can be said in his favour is that probably he is such a man. That he is actually such a man we cannot say with certainty.

A truly righteous man harms himself as well as the whole of humanity by remaining unmarried. For if he marries and begets children, all of them or most of them will probably be righteous through pious hereditary aptitudes, pious surroundings, commendable paternal care and heartfelt perpetual prayers. Now, the addition of a single righteous man is a great service to humanity. How invaluable, therefore, is the service of that virtuous man who leaves behind him a chain of pious generations. Surely it is a lasting charity on his part. He progresses spiritually by this action of his as well as by the grateful filial prayers of his pious offspring. Consequently, a righteous man must marry.

This worldly life of ours is full of pain. The only thing that makes it a bit happy and worth living are love connections, and, especially the love connections based on marriage, *i. e.*, the love between a husband and a wife, parents and children, brothers and sisters ; for such connections excel all other worldly (as distinguished from spiritual) connections in respect of intensity of mutual love, endurance, selflessness and self-sacrifice. He who does not marry deprives himself of this worldly paradise, and leads a life of pain. It is also presumed that he will suffer from a lot of physical ailments, as he does not use the sexual faculty with which he was reasonably gifted by God. His action is, therefore, foolish, and it must, consequently, affect him injuriously.

Those persons who can lead unmarried life are extremely rare. Most of the bachelors at last feel that they cannot control their passions. It is difficult for them to acknowledge their weakness before the world and then to marry. Some of them sincerely try to overcome this weakness, but before they gain sufficient spiritual strength, they are faced with a strong temptation, and most of them fall off from the narrow path of righteousness. There are others who are only hypocrites. They say to the world that they lead a bachelor's life, so that the world should respect them as great spiritual leaders. But they are hypocrites who conceal their wickedness under the mask of piety. Outwardly they are sheep but inwardly no better then wolves. They are the most dangerous sort of

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adulterers, as their evil actions are hidden from the sight of the public. Again, there are others who do not marry, because to them it seems too painful to bear the burden of supporting a family, or to check their freedom of sexual connections. They remain bachelors and satisfy their carnal appetites by foul means.

In view of the above evils of unmarried life it is not reasonable that any man should lead such a life. It is also unreasonable to allow promiscuous sexual relations to mankind. The only other course left for humanity is marriage, *i.e.*, a contract between a man and a woman to live together for ever as husband and wife except when to live as such is improper from the moral point of view, or when separation from one another is morally justifiable. For example, where a wife has illicit connections with others, the husband should forthwith sever his connections with her, for she then becomes a rotten part of his body, and the sooner she is cut off the better it is. Similarly, where a husband maltreats his wife and is neglectful of his duties as husband, the wife is morally entitled to separate herself from him as the husband is guilty of the breach of the marriage contract.

Advantages of Marriage

The advantages of marriage are as under :—

(*i*) The proper use of sexual power is a source of pleasure to a man, and saves him from developing physical ailments through desuetude of a natural faculty.

(*ii*) Marriage saves a man from evil thoughts and evil deeds. Where sexual power is not used, it keeps itself felt always, suggesting evil thoughts and, if not checked by fasting and a frugal diet, it forces the man to its immoral satisfaction.

(*iii*) Through marriage a man lives in an atmosphere of love, and, since love is the best kind of happiness, he feels himself in a paradise in this world. He gets a life-long lover and sympathetic campanion with whom he can safely discuss his confidential matters. Through marriage he is blessed with children who are a support and a source of consolation for him in his old age as well as at other times of need He constantly prays for the spiritual and worldly happiness of his children and wife, who in return sincerely pray for him. Those who know that there is nothing more efficacious in this world than a heartfelt prayer to God, will realize what a blessed thing is a married life and especially that of a pious couple.

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(*iv*) Through marriage the social relations of a man extend, and the number of his true well-wishers increases. The relatives of his wife begin to love him and help him, and his relations begin to love his wife as a member of their family.

(*v*) Marriage offers a permanent protection to a woman, for she finds in her husband one whose happiness is bound with her happiness. He lovingly maintains her, looks after her comforts, and is a rock against all sorts of attacks on her.

(*vi*) Marriage is a means to human perfection. It is admitted by all really advanced spiritual men that divine love increases sexual power in human beings. Even worldly love increases this power, as is admitted by all medical men. This fact confirms the statement that sexual power is increased by divine ove. Now the greater the divine love the greater is the sexual power. Hence if this power is not mitigated by marriage or by fasting, etc., a lover of God in his spiritual progress is sure to perish through the excess of this power.

Marriage is helpful in spiritual advancement in another way. It is clear that a man progresses as much as he spends his time in prayers, etc. It is also clear that man being weak, he naturally gets tired by saying prayers. Now this fatigue is removed by sexual connection. Hence a married man, when gets tired in his devotion, is relieved of his fatigue by going into his wife and is again fit for saying further prayers. This shows that a God-fearing married man can attend to his prayers in a better way than an unmarried man.

Again marriage is a measure by which divine love can be measured and thus serves as a guide in spiritual progress. An un-married man is satisfied with only a little bit of divine love. He is ignorant of the higher grades of love—the love that exists between a married couple or the paternal love for children. His love for parents ceases to warm his heart in majority of cases with full intensity after death. His love for God can be superior to that existing between two friends, for he knows it. The most that he can do is to develop a divine love in himself to such an extent that friendly or brotherly love will sink into insignificance before it. But since he does not know the love existing between a husband and a wife or that existing in the hearts of parents for their children, he will naturally make no effort to develop a divine love superior to this love. A married man on the other hand knows what higher love is. If his love for God is inferior to that existing in his heart for his wife or children, he will

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at once realize that his claim to divine love is baseless He will therefore try to develop in himself a divine love equal in intensity to that for his wife or children. When he has acquired divine love of this nature, he will not be satisfied with it. He will try that his love for God should be superior to all worldly loves. When he is successful in attaining this end, he will not be satisfied even then, for yet a higher grade of divine love exists. He will now endeavour that he should love God and God alone. He loves his wife and children because he believes God has commanded him to love them. And this is the last stage of human perfection.

It is true that by marriage the burdens of a man increase, for he has now to maintain his wife and children, and, consequently, he has to work for this purpose. Similarly, a woman, in addition to her comforts, has to look after the comforts of her husband and children. It is also true that in some cases marriage does not prove successful. It becomes a source of heart-burning and unhappiness where the dispositions of wife and husband do not agree. But such cases are in the first place very rare. Secondly such cases can still be decreased if proper care is exercised in the right choice of husband and wife.

As regards the burdens and responsibilities of a married life, a person feels them only when he cannot provide his family their requirements. He feels them not because he does not like to work hard for his beloved ones, but because he does not see the means by which he should earn his living, and satisfy the wants of his dependents, and because he cannot bear to see his wife and children starve to death. If he can easily earn his living, these burdens become a source of pleasure instead of being a source of worry, as a lover is pleased to do a work for his beloved ones. Secondly, these burdens are quite negligible as compared with the comforts of marriage.

It has been shown that a married life is far better than an unmarried life or a life of promiscuous sexual relations. The dangerous nature of the latter two forms of life has also been shown. Hence the necessity of marriage is obvious. The Holy Prophet Mohammad has accordingly said, "*An-nikaho sunnati faman raghiba an sunnati falaisa minni,*" which means "to marry is my practice, therefore, he who can afford to marry but does not marry, is not a true follower of mine".

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NOTES AND COMMENTS

Formosa Earthquake

A severe earthquake rocked the south-west of Formosa early on Saturday, 20th April, 1905 and took a terrible toll. According to official figures 3,000 persons died, 10,000 houses collapsed and 11,000 damaged. The damage was estimated at ten million yens. The earthquake in Formosa says Reuter :

> Is the worst in Japanese territory since the disaster of September, 1923, when 1,000,000 deaths occurred. Two provinces of Formosa have been devastated and four large towns have been severely affected. All roads in the stricken area are blocked with debris. All telegraph and telephone wires have been broken and so the full extent of the calamity was not known until the arrival, hours after, of wireless messages from portable stations established by the military, who took control of the affected areas. . . . . Roads from the devastated districts are choked with refugees, wailing women and terrified children. Many fell exhausted by the road-side. Processions, with improvised stretchers, are bearing a host of the injured to centres where the Japanese Army Medical Corps and the Red Cross have established emergency stations. The victims are mostly Chinese peasants. Japanese casualties are reported to be small. An oilfield in the stricken area was rocked to pieces, releasing a gusher which caught fire, adding to the terror of the inhabitants.

According to a message from Tehran of 24th April, recurrent earthquake shocks since April 12, in the Iranian province of Mazanderan have resulted in over six hundred deaths. Altogether 483 bodies have hitherto been recovered from the ruins of buildings in the neighbourhood of Suri and much damage has been done.

The Formosa earthquake has come quick on the heels of the Bihar earthquake of last year. All religious scriptures agree on this point that whenever earthquakes occur with

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an unusual frequency there is present in the world a Prophet of God. The earthquakes in Formosa and Iran therefore, bear witness to the truth of the Prophet Ahmad of Qadian who was a claimant to prophethood and who himself foretold the occurring of earthquakes in all parts of the world.

Religious Persecution in Germany

Persecution of all kinds is in full swing in Germany. The lives, honour and properties of those who do not give unstinted and unquestioning support to Nazi ideals and programmes are in imminent danger. The papers that do not fully subscribe to Nazi views are being progressively suppressed and according to a new law that will very shortly come into force will altogether cease to exist. Foreign religious propaganda is forbidden and now we are told that under the impact of the German Faith Movement, the Germans will be asked to give up Christianity also. The leaders of this Movement who are among Herr Hitler's foremost lieutenants believe that "*God has expressed Himself especially through our great leaders and regard Christianity as a danger to the unity of the people.*" History's indisputably established verdict that those who have sought to destroy Religion throughout the ages have themselves perished in the attempt, seems to have been lost upon Nazi leaders. They are not the first to essay this impossible task. Religion is humanity's most precious possession and it shall not be easily deprived of it.

Fanaticism carried too far

According to the *Manchester Guardian,* one of the most curious laws just passed by the Turkish Republic is :—

> The law banning the wearing of clerical dress outside closed places of worship by Muslim, Jewish, Christian, or other clergy. Now that the regulations regarding it have been promulgated, it is clear that the ban is to be thorough. It will come into force in June next. Even the tourist clerics who pass through Turkey—for example, the Christian clerics who take part in the various pilgrimages to the Holy Land, will be unable to land in Turkish territory

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unless they put on lay dress. This will mean that many tourist clergy will be obliged to remain on board when their groups visit Constantinople. The sight of a person wearing clerical dress in Turkey will cause him to be detained by the police for inquiries. The only exception is to be one resident cleric for each religion, the cleric in question being selected by the Government and specially authorized to wear clericel dress outside shrines. . . . . Another difficulty which the regulations create is that open-air burials may no longer be carried out by clerics wearing religious dress. The latter is to be confined entirely to use within closed shrines.

At first it would seem as if the Turkish leaders had gone out of their way to invent a troublesome and irritating law without purpose. But the fact that the Minister of the Interior says that the law is necessary for the safety of the State shows that they are serious about it and indicates its motive. Its primary object is to deprive the Muslim clergy of the irregular authority still remaining to them. This persists, helped by their distinctive dress. The more ignorant population continues to give them an undue veneration and to attribute to them an occult knowledge. The villagers go to them for medical charms and for "holy breathings" to relieve pain, despite these practices being now forbidden. The sign of special holiness due to having made the pilgrimage to Mecca has long since been abolished, but the possession of a distinctive dress in the streets and village ways challenges the conception that all authority in the new Turkey must come down from the lay Republican leaders. . . . . More or less the same motive is behind the extension of the veto to Jewish, Christian, or other clergy. The principal problem caused by the ban is that many Christian religious communities and orders are engaged in hospital and educational work in Turkey. These nuns and monks and brothers will now have to leave the country or to lead a cloistered life. It appears that the first alternative is to be chosen.

This is carrying fanaticism too far. To deprive a people of even the right to use any dress they like is despotism of the most degraded and reprehensible type.

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BOOK REVIEW.

Islam and Slavery—By Mirza Bashir Ahmad, M. A., Published by Book Depot, Talif-o-Asha'at, Qadian, Punjab, pp. 84. Price 10 as.

The Christian missionary holds our Prophet responsible for perpetuating slavery in the world. He does not see the beam of his own eye and feigns to discover the mote in the eye of other people. He pretends not to know that there is not a single injunction in the whole teaching of Jesus which condemns openly or even tacitly this wicked institution. He vainly tries to pick holes in the coat of our Great Master whose noble achievement in the direction of slave-liberation outstrips by far the accumulated efforts of all the Christian social reformers and religious teachers.

At the advent of Islam slavery had become inextricably interwoven and deeply rooted in the social conditions, as well as in the ideas of the time. It had become an institution very vastly extended in its operation and methodised in its details. In the Roman and Persian Empires, among the Greeks, the Jews and the Christians, in India, China and Europe, slaves were found in thousands and hundreds of thousands. It was indeed a sickening sight for the Prophet who held such a noble and sublime conception of the inherent faculties and in-born capacities of man to see him entirely deprived of the freedom of his will and action, deprived of his initiative, of the freedom of choice and selection. His heart burnt to see the iniquities and enormities practised by man upon man. He grieved and pined for this miserable section of humanity. He gave detailed instructions as to how the slaves should be freed, how they should be looked upon and treated, what steps should be taken to improve and ameliorate their degraded condition, how they should be educated and trained to become useful members of the human society, etc. Mirza Bashir Ahmad deals in his little book in a simple and lucid manner, fully, completely and most effectively with all the different aspects of this subject of enthralling interest. He divides the teachings of Islam about slavery in two categories :

"Firstly, the teachings which relate to that class of people which had already been fettered in the shackles of slavery, and whose manners and habits had consequently become degraded in the extreme" and "secondly, those fundamental teachings which Islam gave with regard to slavery as such." The latter class of the Islamic teachings about slavery, according to Mirza Bashir Ahmad, are based upon the following explicit and unequivocal commandments of the Prophet : "No freeman henceforth is to be turned into a slave;" "The reduction of a freeman to slavery is tantamount to murder," etc. These express and unmistakable commandments of the Prophet gave a death-blow to this wicked

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institution for ever. But there was to be one exception to this general rule. Those who should participate in a war undertaken to destroy Islam and to impose their own beliefs and doctrines upon the Muslims at the point of the sword were to be deprived of their freedom when taken prisoners actually fighting or found helping in any way those engaged in fighting against the Muslims. Even this denial of freedom to war prisoners, call it slavery if you will, was only to last till those prisoners discharged their share of the responsibility of their guilt by paying their share of the cost of war. If this is slavery, Islam pleads guilty to it. But according to which canon of morality or international law of warfare is it condemnable, reprehensible or even unjustifiable? And which civilised nation of antiquity or modernity has not been guilty of practising this form of slavery?

In order to effect the emancipation of the slaves that were taken prisoners in these wars, two kinds of injunctions are given by Islam: (*a*) Temporary provisions of a recommendatory character bearing upon the general improvement and betterment of the moral and social condition of the existing slaves and their speedy enfranchisement. (*b*) Instructions of a permanent and compulsory nature aiming at the complete and total extinction for ever of slavery in every shape and form. Mirza Bashir Ahmad deals with these instructions fully and with almost all conceivable questions that can arise in connection with this very important problem.

Towards the end of his book, the writer answers also the pertinent question, why did not the Prophet abolish slavery altogether and at once by a stroke of the pen, as did he abolish usury, infanticide, gambling, drinking of wine, etc.? Mirza Bashir Ahmad's answer to this question may be summarised as follows:— The Prophet would if he could abolish altogether by a stroke of the pen a system so repugnant and revolting, so destructive of all the noble human instincts, of all that distinguishes man from beasts and brutes as slavery evidently is. But this system, this practice, this institution had become an integral part of the whole fabric of human society. To abolish it, all of a sudden, was not wise, not practicable, nor even possible. It would have meant a death-blow to the entire existing social order. The sudden emancipation in hundreds and thousands of those who having been held in bondage for generation after generation had lost all capacity and initiative to find work and to do it, would have seriously told upon the moral tone of the society. Jobless and workless they would have turned into vagabonds, thiefs, pick-pockets, swindlers and what not. This was precisely what the Prophet wished to avoid and he did avoid. He did not want to create an impression only but real and abiding reformation which he brought about by laying down precepts and injunctions which were intended to do away with slavery gradually but surely and effectively.

M.

The Ahmadiyya Movement

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THE Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mehdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets he came to serve and reinterpret the final and eternal teachings laid down by God in the Holy Quran. The Movement therefore represents the true and real Islam and seeks to uplift humanity and establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, under whose direction the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

(1) THE LONDON MOSQUE, 63, Melrose Road,
Southfields, London, S. W. 18, England.

(2) THE AHMADIYYA MOVEMENT IN ISLAM,
Sufi M. R. Bengalee, M.A.,
56 E, Congress St., Suite 1307,
Chicago, Illinois, U. S. America.

(3) THE AHMADIYYA MOVEMENT,
P. O. Box 39, Salt Pond,
Gold Coast, West Africa.

(4) THE AHMADIYYA MOVEMENT,
Rose Hill, Mauritius.

(5) THE HMADIYYA MOVEMENT,
P. O. Box 727, Lagos,
Nigeria, W. Africa.

(6) THE AHMDIYYA MOVEMENT,
Box No. 305, G. P. O.
Perth, W. Austraila.

(7) THE CENTRAL (E.A.) AHMADIYYA
MUSLIM ASSOCIATION,
P. O. Box No. 554, Nairobi
(Kenya Colony.)

(8) MAULVI ABUL 'ATA, Maulvi Fazil,
Mount Carmel Haifa, Palestine

(9) MAULVI RAHMAT ALI, Oetœsan Ahmadiah,
Defensielijn V/d Bosch, No. 139, Batavia Centrum, Java.

(10) MAULVI MOHD.SADIQ, H.A., Oetœsan Ahmadiyya
Padang—(Sumatra.)

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